

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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THE LOST AXE-HEAD

By the late J. Wilbur Chapman, D.D.

"And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim."—II Kings 6:6.

But you say, "Wait a moment. Iron will not swim." You may say that I cast a piece of iron into the water and saw it sink like lead, and you may say that the statement of the text is contrary to all natural laws. And then, you might go on to assume that if his text is untrue, the story of Elisha may be untrue; and if you take Elisha out of the Old Testament you can very easily part company with Elijah.

But you have, evidently, forgotten the statement of the text: "And the man of God said." We are not dealing today with natural law; we are dealing with the supernatural, and I am presenting to you a story out of a book in which the marvelous is always coming to pass. I should think it would be a very easy thing to make an axe-head swim as compared with holding the winds in your fist, and God can do that.

I should think it would be a very trifling matter to bring a bit of iron to the surface of the water when compared with holding the seas in the hollow of your hand, and God can do that. The iron did swim. God said it in His Word, and God always speaks the truth.

I like the setting of the text. The house of the sons of the prophets seems to have been too small and so the sons of the prophets go out to secure material for its enlargement. It is a kind of cooperative piece of work, and these men, as they go along, are carrying axes, and with the axes they are chopping down the trees. One man seems to be poorer than the others



Dr. J. Wilbur Chapman

for he is working with a borrowed axe. It may be that the axe was faulty. It may be that the laborer himself was over-zealous—we do not know—but when he was working away, chopping his tree, sud-

This is particularly true of the passage which we shall study this evening. The entire description of the Holy City in this 21st chapter is both literal and symbolic. That is to say, we have here not merely a poem or a picture but a plan and a prophecy of the heavenly city with actual forms and measurements. But we have here also a parable of the Gospel fellowship and for its understanding the encampment of the tribes about the Old Testament tabernacle and Ezekiel's vision of the New Jerusalem furnish us the keys.

These keys let us approach the gates of the heavenly city. Observe that there are twelve gates

denly the axe-head slipped away from the handle, bounded into the water and sank out of sight. And the man, in great embarrassment, turned to the man of God, who said: "Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim."

This illustration is one of the miracles of Elisha. There is a very sharp contrast between the miracles of Elisha and those of Elijah. Elisha seemed always to do great things, Elisha the commonplace, everyday things. Elisha and Elijah walk along together. They come to Bethel to Gilgal, to the fords of Jordan, and Elijah turns to Elisha, saying, "Better tarry here, for the Lord will take me away from you," and he would not. And the sons of prophets came out and said, "Elisha, better tarry here, for the Lord will take away your master." And he said, "As the Lord liveth and as thy soul liveth, I will not leave thee."

And Elijah, looking upon him, said, "Elisha, what will you have me give unto thee?"

And he said, "O master, a double portion of thy spirit."

And Elijah said, "You have asked a hard thing, but if you keep your eyes fixed upon me you shall have it."

They came to the Jordan, and Elijah took off his old mantle and smote the waters, and, dry-shod, they went over on to the other side. Suddenly the skies brightened and a chariot of fire and steeds of fire appeared. Then the whirlwind was on and Elijah was caught up by the whirlwind and Elisha, overpowered for the moment, stood looking at him. Then, stretching forth his hands, I imagine I hear him shout, "My father, my father. The chariot of Israel and the horsemen thereof." And Elijah took his old mantle, leaned out from the whirlwind, held it for a second, and then dropped it. It came fluttering down through the air until it was upon the shoulders of Elisha. And he was ready. And note this, he did not take the master's mantle and wrap it around him and say, "Isn't this comfortable?"

Many a man has received the Holy Ghost for power and lost Him, because of this spirit. Elisha did not wrap his master's mantle

(Continued on page 4)

The City of God

By Dr. Harry J. Hager

Pastor Bethany Reformed Church of Roseland, Chicago

"On the east three gates; on the north three gates; on the south three gates; and on the west three gates."—Rev. 21:13.

You have often heard the statement that the New Testament is in the Old Testament contained, the Old Testament is by the New explained. We may well reverse the formula and say: The Old Testament is in the New contained and the New Testament is by the Old explained. For there is no New Testament book that has in it so much Old Testament imagery as the one above.

always open each bearing the name of a tribe with an equal number on each side facing the entire world. From all of these details we glean the following parabolic truth: Through Jesus Christ, the fellowship of God's eternal society is available to every race, ample for every human diversity and accessible to every human condition.

Catholicity of the City of God

It is unfortunate that the word "catholicity" has become passe; it is simply another more accurate word for universality, and Protestants do not like to use it because it suggests to them the Church of Rome. Originally, however, that word connoted the very idea you have here in this passage of Scripture. This City is a quadrangle and it faces north, east, south, and west. You have in this text the suggestion that the fellowship of the gospel of Jesus Christ is of such a universal nature that upon



Dr. Harry Hager

the portals of this heavenly City are written these cheerful words—"Welcome One and All." The gates on the east provide a welcome for China, Japan, Mongolia, Borneo, India and the Islands of the Sea. The northern gates are open to Lapland, Scandinavia, Siberia and Labrador. When we turn to the south we think of Algeria, Ethiopia, South Africa, and

(Continued on page 6)

Rice Leads Wisconsin Conferences

By Dr. Horace F. Dean, D.D.

As a part of the state-wide "Christ For Wisconsin" spiritual awakening and evangelistic movement the leaders of "Christ for America" are planning eight evangelistic conferences to be held in eight separate cities of the state during late November. Dr. John R. Rice, editor of THE SWORD OF THE LORD, and nationally-known evangelist, will be the featured speaker in each of these conferences. Sharing the platform will be Dr. M. R. Siemens, pastor of the Calvary Memorial Church, Racine, Wisconsin, who is the Chairman of the Executive Committee for the State. Mr. Horace F. Dean, president of "Christ for America," will preside over all of the sessions. Other members of the conference team will be Mr. and Mrs. Warren Steward, gifted musicians, and Albert Lane, four-star pianist. These musicians are associated with Dr. Rice in his evangelistic work throughout the country.

The program at each city will be uniform, with afternoon and evening sessions, and the locations are as follows:

Milwaukee, November 21
Wausau, November 22
Rice Lake, November 23
Menomonie, November 24
Richland Center, November 25
Madison, November 26
Oxford, November 27
Oshkosh, November 28

At Madison, on Sunday afternoon, November 26, there will be an area-wide rally held in the ballroom of the Loraine Hotel where the movement "Christ for Wisconsin" was launched nearly two years ago. Printed programs are being scattered through 275 churches in Wisconsin which are affiliated with this movement. More than

forty evangelistic campaigns have been held throughout Wisconsin under the sponsorship of "Christ for America," and many hundreds have found Christ in these meetings. Among the numerous cities where campaigns have been held are Chippewa Falls, Merrill, Baraboo, Wausau, Phillips, Balsam Lake, Lancaster, Benton, Arena, Leeman, Lund, Clintonville, Fort Atkinson and Fennimore.

The purpose of the coming conference is to further stimulate the cause of evangelism and revival throughout Wisconsin. "Christ for America" is following the same pattern in West Virginia and also in Montana. The prayers of God's people are earnestly requested in behalf of these great state-wide efforts to reach the unchurched and unsaved for Christ.

100,000 Campaign Rates

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4 one-year subs, \$5
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50 one-year subs, \$51.

These rates apply on all subscriptions sent in in one batch. First subscription \$2 a year; other subscriptions sent in at the same time \$1 each per year. The offer is good for either new or renewal.

We suggest you advance your own subscription 4 years for \$5 and send ten other subscriptions at \$1 each. Send all subscriptions to THE SWORD OF THE LORD, 214 West Wesley Street, Wheaton, Illinois.

Are You Burdened for Revival? Interested in Soul Winning?

By Evangelist John R. Rice

"I will shew thee my faith by my works."—James 2:18. Christians ought to make their faith and their profession match. That is the point of that wonderful passage of Scripture in James 2:15-20: "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

One of the first requirements of a sincere Christian is that he is to practice what he preaches. He is to walk the same as he talks. As far as any practical result is concerned, faith without works is dead.

The broken-hearted Saviour said of the Israelite leaders, "... do not ye after their works: for they say, and do not" (Matt. 23:3). He said, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me" (Mark 7:6). Let us take to heart the earnest exhortation of James 1:22, "Be ye doers of the word, and not hearers only, deceiving your own selves."

In a revival service not long ago hundreds of Christians held their hands to say, "I would be glad to do anything possible to encourage some sinner to come to Christ. I would gladly walk down the aisle with him to make it easier. I would encourage him with a hand on his arm. I would tell him that God had saved me and would save him also." But when the invitation continued, only one or two reluctantly moved to encourage the many lost people



Dr. John R. Rice

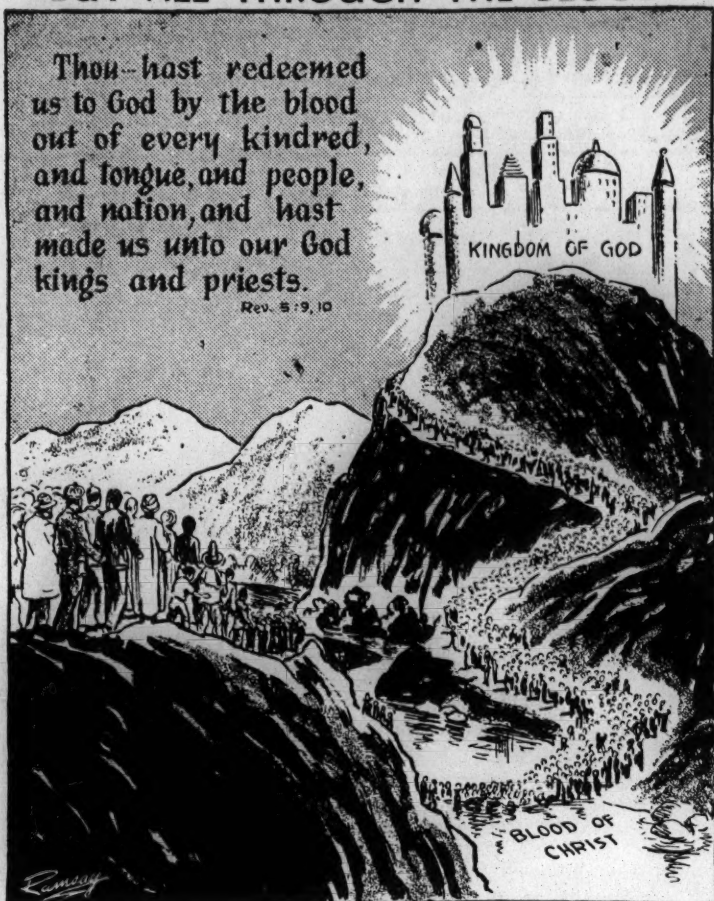
ple to come to Christ. These people said, but they did not. They had faith without works. Their preaching and their practice did not match. Their walk did not measure up to their talk.

Every reader can help to bring (Continued on page 3)

The Gospel at a Glance

By Charles L. Ramsay

"BUT ALL THROUGH THE BLOOD"



This is one in a series of Christian cartoons drawn by Charles L. Ramsay which will appear weekly. They are reprinted by special permission from 101 Christian Cartoons by Charles L. Ramsay which may be secured for \$1.00 from THE SWORD OF THE LORD, 214 W. Wesley Street, Wheaton, Illinois.

Family Worship

By Evangelist John R. Rice

(Twelfth in the series of radio messages on the Home)

There are several Scriptures I would like to call to your mind. One is the story of Noah and his family, when Noah came out of the ark, as recorded in Genesis 8:20-21. "And Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour." Notice, there was nobody else here but Noah and his wife, his three sons and their wives. And these eight gathered around, no doubt in a family worship.

Several cases like this are mentioned in the Bible. For example, there is the story of Abraham and Isaac. It is an incidental picture. The Bible tells us how God said, 'Abraham, take thy son, thine only son Isaac, whom thou lovest, and offer him for a sacrifice on Mt. Moriah.' It was three days journey away, so Abraham took the boy, a couple of servants, and a donkey. Then he left the servants and the donkey, took the wood and put it on the boy's back, then they went up on the mountain for the sacrifice. Listen to this story in Genesis 22:6-8.

"And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together."

Here is a striking and beautiful thing. Abraham is going to have a sacrifice. I think the boy Isaac doesn't now know that he is to be that sacrifice. You know how God stopped that hand of Abraham's.

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You know how God said, 'Don't do it, Abraham. I see that you love me. Don't strike the boy. Let him up.' And God provided a little ram with his horns caught in the bushes. But I say, Isaac knew all about family worship. He said, 'Here's the wood. We always have wood for a sacrifice every day. It takes wood to make a fire. Here's the fire.' They had no matches, so I guess they had carried the coals of fire in a copper pot or in a clay pitcher and kept it burning these three days' journey. He says, 'Here's the fire.' He said, 'Here we have the fire, we have the wood, we have the knife, but we don't have a sacrifice. Where's the lamb? You always have to have a lamb when you have an altar of sacrifice.'

I think Abraham said with a choke in his voice and a broken heart—"My son, God will provide a lamb for the sacrifice." But the boy knew about family worship. Abraham had worshipped with his family, no doubt, many, many times.

Another case like that in the Bible is found in Genesis 35:1-3, where Jacob is commanded:

"And God said unto Jacob, Arise and go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

And so the whole family put away their idol gods, took their baths and put on clean clothes and the whole family went to-

gether up to Beth-el. There Jacob made an altar. You see, there was a family worship.

Oh, how many who hear me today have worship in the home! I'm not just talking about returning thanks at the table. I hope you do that. How poor would be a home where you eat like hogs, with no thanks to God. I have sometimes been embarrassed to go into a home where they claim to be Christians, but where they would sit down at the table and eat like a hog with both front feet in the trough and never look up to see whence their blessing came, never thank the God who made them, the God who provided all good things, for every good and perfect gift is from above. Oh, what ingratitude! Oh, what beastliness to eat without thanking God! Are you like that in your home?

But that isn't enough. What about family worship, the kind of worship where everybody takes part, where there is the reading of the Word of God and where there is prayer by those who are Christians in the home? I

should think that every home ought to set aside one portion of time when all together would read the Bible and when there would be prayer together, at least by those who are Christians in the home. In our case, we read one whole chapter of the Bible; if the chapter is short, we sometimes read two chapters. We read right on, chapter after chapter, every morning. When we get our Bibles together, we know just where to begin. We read one chapter or two. Then we take time to pray. I believe that every home ought to have at least one time in the day when a few minutes are given to the Word of God and prayer together as a unit, as a family.

If there is any reason for people getting together in church, there is an equal reason, or a better reason, for the whole family getting together.

Some one says, "Oh, but I read my Bible in private." I'm glad you do. You still go to church on Sunday, don't you? There is a need for people to unite in prayer and unite around the Word. And chil-

dren ought to be taught by their parents. So let's have family worship in the home. Oh, what a blessing I've had in my own home with my family and my children! How I miss having worship together when I'm away in revival campaigns!

When is the best time for family worship? When we were first married, for a long time Mrs. Rice and I had family worship at night before we went to bed. And that is a good time. It is good at least for husband and wife to pray together. But there were many drawbacks to that time. One thing is that when I preached at night and was late coming in, the little children would be asleep. It's not easy for them to take part in worship when you have it at ten-thirty or eleven o'clock at night. That was not a suitable time.

Then we tried to have family worship before breakfast, but the toast burned and the eggs got cold and the chocolate. So that

(Continued on page 3)

Dr. Bob Jones Says:

We hope from time to time to give our friends reports from the fields where Bob Jones University preacher boys and other students worked during the recent summer months. Our attention has been called to a news story from Finland, where one of our preacher boys and his wife and another preacher boy worked this summer and where they led many to the Lord Jesus Christ. A secular Finnish newspaper carries a story with headlines like this: **PROFESSORS BORN AGAIN—STUDENTS DECIDED FOR CHRIST—STUDENTS OF AN AMERICAN UNIVERSITY IN FINLAND AS MESSENGERS OF THE MOVEMENT YOUTH FOR CHRIST.** We quote some excerpts from this report:

"Through the open church doors by way of loud speakers, people of the park and the nearby community heard the personal testimonies, horn music, singing and revival speeches and many made there the most important decision in their lives."

"We interviewed these young students who are studying in the famous Bob Jones University at Greenville, South Carolina. Messrs. Enos Zimmerman and Sonny Shenk are theological students. Mrs. Eunice Zimmerman is a Christian musician."

"These evangelists say, 'The success of Bob Jones University is due to the fact that Jesus Christ is placed first in everything. The founder says that if Jesus Christ is elevated to the first place, all other problems settle themselves automatically.' All the professors of the university are Christians—born again Christians. If a student comes to the institution who is not a Christian, someone tries to get him to accept Jesus Christ."

The reporter says, "We listened with astonishment to the stories these young people told. Revived by God, trained by Bob Jones University, these young people left a testimony for Christ. Who is the same in America and Europe and everywhere in the world."

This trio of evangelistic workers led hundreds of people to the Lord Jesus Christ in Finland. As I sit here in my office and dictate this statement, I think of the Bob Jones University boys and girls who are missionaries in so many parts of the world, so many preachers in our homeland, and a large percentage of the evangelists in America who either finished their education in Bob Jones University or who got their evangelistic spirit and passion in the institution, of which I have the honor of being the founder. God has been unusually good to me. I will be sixty-seven year old in just about four weeks. I am looking forward to meeting multiplied thousands in Heaven who have been won to the Lord Jesus Christ by the students who have attended Bob Jones University. All you Christian people who have prayed for us and have influenced many of these young people to attend the University have had a share in the great work that has been accomplished. You could not possibly know the great results that have been accomplished and are being accomplished

unless you know all the inside facts as we know them here.

We are earnestly appealing to the Christian friends to help us complete our Student Loan Endowment Fund. Our students have assured us that we can count on them for at least \$1,000 a week during the school year. That means that we will get about \$36,000 from these students. We have now cash on hand, notes that have been signed by students and other investments of about \$350,000. We do hope to reach by the time this school year closes about the first of next June one-half of the goal. We will need about \$114,000 more than we can expect from our students during this school year if we have a half million dollars by the end of this school year. My friends, you who have helped us in the past, how about sending some more money now? You who have not yet helped us but who have been thinking about it, how about sending a contribution now? We are not asking you to do something for us personally. We are asking you to help us do something for somebody else. Almost one-third of our student body this year had to have some kind of a work loan scholarship in order to come to this school and get the training for Christian leadership that students are able to get in this institution. Already we are getting inquiries for the next school year from students who say, "I want to come, but I will not be able to get all the money and I will have to have a work/loan scholarship of some amount."

If you Christian people will give us this million-dollar Student Loan Endowment Fund, we are confident that we will be in position to help all students that have to be helped with a part work/loan scholarship and will be able to keep this fund intact. We have had the largest demand on this fund this year we have ever had. We are making work/loan scholarships in the amount of \$250,000. There were certain students that we just could not afford not to help. They are promising young people. Some of them are sons and daughters of ministers of the Gospel. Some are young people who have worked hard to try to save enough money to get a Christian education. Most of the students we are helping are ministerial students or missionary volunteers. You know the need for the type of testimony that Bob Jones University and its graduates are giving in this day when modernistic influences are working in so many of our churches and when there is so much uncertainty and fear in the hearts of the people of the world. We are trusting you to help us, and we do not believe you are going to let these young people down. We are expecting you Christian people to invest some of God's money and get dividends of joy in this world and clip coupons throughout all eternity. Please let us hear from you at the earliest possible moment. Thank you and God bless you.

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Family Worship in the Home

(Continued from page 2)

didn't work so well. Now, for many years we have had it just after breakfast every day. Before the dishes are cleared away, as soon as we are through eating, someone says, "Get your Bible, children." If I'm there, I lead in it, of course. If I'm not there, Mrs. Rice leads on with it. The children and everybody present get their Bibles. We all read together. We have read through the New Testament fifteen times, I suppose; through the Psalms and Proverbs about the same number of times; through the whole Old Testament six or seven times I think, chapter by chapter, in family worship. And so we read the Bible. I read two verses, then the girl on my left reads two, then the next girl reads two, then the next, and Mrs. Rice reads two, and all around the table until it comes back to me and on around, two verses at a time. And my children learned to read and they learned to listen, and they get the meaning of the Word of God. Oh, it's blessed to have family worship together this way.

When we are through with the Scripture for the morning, then I pray, then the girl next to me prays, and on around to my left, clockwise until every member of the family prays and I close with prayer. Oh, God is with us in the home because we ask Him every day in the early morning to be with us! We try to confess our sins and we ask God to help us in our temptations and ask God to provide our needs. We unite together in prayer. Every Chris-

tian family ought to have family worship together.

Why don't you take time for worship in the home, family worship? That is God's plan for a Christian home.

You say, "Well, I don't have time."

I would make time. I am under as much pressure, I suppose, as any of you. I have to edit a paper, run a book publishing house, and am busy most of the year in big union revival campaigns. I have heavy mail. I have many employees to direct. I have books that are waiting to be written. I have more than I ever get done. I suppose I might say, if anybody else might, I don't have time for family worship. I read my Bible alone also. I take time to pray alone, also, but I need it with my family. And oh, my friend, what a blessing it is!

You say, "I can't take time." A man said, "We work on the farm, we don't have time for foolishness." Later his boy was in the penitentiary. All the money he made by not having family worship was wasted on lawyers to try to keep that boy from the penitentiary and yet they didn't succeed.

My girls go to school. They go to college. They go to academy. They have music lessons. They have other duties like that. I have just had to set my foot down again and again and say, "We are going to have time to worship God whether you get to school on time or not. If you didn't get other things done, then you just get up earlier tomorrow morning. We're not going to put God second. We are not going to put religion and prayer and the Bible and God last in our lives. We are going to take time for God whether you have time for other things or not!"

And sometimes you will have to set your foot down in the home. You may have to get up earlier. You may have to disturb somebody. You will have to make your visiting company fit in with your plans, but if you love God, you can do it. Oh, let's take time to worship God in the home!

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Heaven on the home where God dwells. That sweet old song:
Home! Home! sweet, sweet, Home!
Be it ever so humble,
There's no place like home—

that isn't so unless God's blessing be there. John Howard Payne wrote one verse and said:

*A charm from the skies
Seems to hallow us there,
Which, seek thru the world,
Is ne'er met with elsewhere.*

That is true where God dwells in the home and where there is time to pray.

I was standing by a casket in Dallas, Texas, in a funeral home. I had preached the funeral sermon, and had tried to comfort the

Are You Burdened for Revival?

(Continued from page 1)

about great revivals, can help to win souls. If you seriously want to help spread the gospel, there is something that you can do and ought to do that will be wonderfully used of God.

Sending Sword Subscriptions— a Way for Sincere Christians to Help

A woman asked Dr. R. A. Torrey if she could be a soul winner, and was disappointed when he suggested that she talk to each one who came to her home. "I don't want to waste my time speaking to one when I might speak to five or six hundred," she said. Dr. Torrey reminded her that the Lord Jesus talked to Nicodemus, to the woman at the well and to many another individual. Nearly always there is some earnest but lowly task right at hand which we can do, if we will get down off our high horses and put feet to our prayers and be doers

group, the large family and the children. A young man said, "Oh, Brother Rice," and he began to weep. "I guess my father was saved; I hope he was, he said he was, but I'd give anything if I'd ever heard him pray! I never heard my father pray."

Oh, I'll not have that said about me when I am gone! Dear friend, at any cost in the world, I would make sure my children heard my voice in prayer, and heard me read the Bible and go on record for the Bible in the home. And the high school infidels can't break down the faith of your children then. Those wicked, ungodly people who take such a delight in ruining preacher children and others—they can't do it if you will take time to put God first in the home. Take time for worship. Take time to praise God and serve Him.

(Every Christian family should have the big book, *THE HOME—Courtship, Marriage and Children*, by Evangelist John R. Rice. It is a Bible manual on the home and deals much more thoroughly with the problems of marriage and home than these messages could do. 381 pages, *Sword of the Lord Publishers*, \$2.50)

of the Word and not hearers only. All who want revival, all who are burdened for the salvation of sinners ought to consider how wonderfully you can help such a cause by sending subscriptions to THE SWORD OF THE LORD.

An earnest, fundamental Christian was burdened about a relative, an Episcopal rector who was cold, formal and presumably liberal. He subscribed for THE SWORD OF THE LORD for that rector. The rector later wrote to tell how he had shoved aside these issues in scorn, but one day became interested, became an ardent reader of these heart-warming pages and then sent his own renewal subscription.

A young Methodist minister had his faith in the authority and the inspiration of the Bible broken down in the modernistic school he attended. What a tragedy! Every good Christian would want to help

(Continued on page 4)

"For more than five years now I have been a subscriber to THE SWORD OF THE LORD. I just cannot tell you what your ministry has meant to me through this paper and through the Book Club of which I am a member. Your book *The Fullness of the Spirit* has meant more to me than any other book I have ever read written by man.

"Last year I attended the Conference at Toccoa, Georgia, and since then your ministry has meant even more to me. It was truly a great Conference and a great joy to meet you and your helpers in person. Thank God for you and the great work you are doing. You certainly have my prayers."

G. R. TUREMAN, Minister
Elson, Virginia

"I wish I were able to express the way I feel about THE SWORD OF THE LORD. I have been a subscriber for at least six years, and I never expect to be without it. I have received more spiritual help from it than from any other paper or person. It has helped me to understand the Bible and to be a better Sunday school teacher."

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Are You Burdened for Revival?

(Continued from page 3)

him. But only one person knew how. He sent a subscription to THE SWORD OF THE LORD, and two articles by the editor showed him the folly of modernism, the folly of any so-called gospel that did not preach salvation by faith in the atoning merit of the death of Jesus Christ for sinners. The man, now a Bible-believing, soul-winning minister, drove many miles to tell me what THE SWORD had done for him.

A very strict Lutheran pastor went on in his formal services, with no conversions, no power on his ministry. A born-again Lutheran friend sent him THE SWORD OF THE LORD. It led him to a tremendously changed life, to full assurance of salvation through personal faith in Christ; led him into a soul-winning revival ministry still in the Lutheran church.

How can anybody profess to be sincerely burdened about modernistic, or formal, or worldly, or powerless preachers if they will not take such a simple method as sending THE SWORD OF THE LORD to help such men.

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Readers of THE SWORD OF THE LORD have helped us to send between \$3,000 and \$4,000 to Japan for the widespread distribution of the booklet, *What Must I Do to Be Saved?* translated and printed in Japanese. Missionaries there report that great numbers of Japanese have been won to Christ through this and they have asked permission to translate and publish others of the editor's books and pamphlets. God has gloriously blessed this work and we will expand it as rapidly as we can, hoping to reach millions of Japanese thus with the gospel.

However, there is a heart-breaking fact in this connection. There are about 1,800 Protestant pas-

tors in Japan. And nearly all of them are modernists who do not believe in the inspiration of the Bible, the deity of Christ, nor the blood atonement. Missionaries tell me that probably less than one hundred are sound on these very essential fundamentals. Who will care for the new converts?

Yet most of these pastors read English. Most of them do not have many books in their libraries. Most of them would read hungrily any good Christian literature put in their hands. We must save as many of these pastors for Christ and the gospel as possible. I am asking our missionary helpers and friends to get out letters to these pastors and I am saying that somebody will pay for a subscription to every pastor who requests THE SWORD OF THE LORD. I know that you who read THE SWORD OF THE LORD will want to help pay for a subscription for these 1,800 pastors.

We failed Japan in the generation that has past. We sent few missionaries. Many of those sent preached a so-called social gospel, not clear-cut Bible Christianity. Multitudes of nominal Christians in Japan retain their heathen idols along with their membership in Protestant churches with liberal leadership. Since we did not send the gospel to evangelize Japan, we had to spend billions for war against her. In Jesus' name, let us evangelize Japan now while hearts are open,

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while people hungrily read any good Christian literature that is provided. I believe you will help me reach such ministers with the gospel in THE SWORD OF THE LORD.

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A man who won his brother and nearly one dozen other relatives simply by sending THE SWORD OF THE LORD to his brother's home two years in succession, drove thirty-five miles to be in our revival service at Ottumwa last Friday night. Again I am reminded that every Christian ought to see that his relatives and friends get THE SWORD OF THE LORD. Many loved ones would welcome the paper. Even if at first they ignore it, eventually they may read some of the great sermons in THE SWORD OF THE LORD and turn to Christ.

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3. On this plan even the poorest can help. If you cannot pay for more than your own subscription, I suggest that you go among your friends, or to your own church or Sunday School class and show copies of THE SWORD OF THE LORD and get others to give you their subscription. If you get ten subscriptions at \$1.10 each, you will have \$11 to send and you get your own subscription renewed at the low rate. If you do not have money, you may have time. You certainly would have some influ-

ence you ought to use for God. Some should send large checks like the two men in a Pennsylvania town who sent THE SWORD OF THE LORD to thousands of homes; like the noted Christian leader who sent \$101 for subscriptions to prominent Christian people he knows. But whether you have much or little, each one can do his part to spread the gospel. And in Jesus' name I ask you to be doers of the Word and not hearers only. Show your faith by your works!

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Lost Axe - Head

(Continued from page 1)

tle around him and say, "I shall take this back and keep it as a matter of pride." Many a man has received a blessing and lost it for this very same reason. He used the master's mantle in the same way that Elijah had used it. He smote the waters, then came over unto the other shore. Now, from this time on his miracles are of the homely sort.

He hears of a certain place, where there is a bitter spring, and he sweetens the waters and makes the place more habitable and the land more fertile. He learns of a certain woman who is troubled because of debt, and he goes into her home and asks for her possessions. She has only a cruse of oil. He tells her to go through the village borrowing empty vessels. When she brings them, he tells her to secure a still greater number. When she brings them he tells her to pour out the oil into them. This she did until they were filled. Then she sold the

(Continued on page 5)

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The Lost Axe-Head

(Continued from page 4)

oil and paid her debts and her home was filled with rejoicing.

He is told by the Shunamite woman that her boy is dead. He comes down from the mountain, makes his way across the plain, goes up into the prophet's chamber where the boy is lying, and prays, and the boy lives again. This is like Elisha. And so when the man finds only the axe-handle in his hand, and the axe-head gone, it is only natural for him to turn to this man of God and say, "Alas, Master, for it was borrowed." And for the man of God to say, "Where fell it? And he showed him the place, and he cut down a stick, and cast it in thither; and the iron did swim."

If this were the only instance

of the kind in the Scriptures, I might question it, but the Bible is full of stories like this. I turn to the New Testament and I find there the story of the woman who for eighteen years had been bowed with infirmity. She could in no wise lift herself up. She had spent all her living on physicians, and could be healed by none of them. She was a dwarf in stature. I have imagined her sometimes, when alone in her home when no eye could look upon her, trying to straighten out her arm, and she could not. I have imagined her trying to lift up her poor body, and she could not. But one day Jesus sees her stooping over in her infirmity, and with all His divine power He speaks, saying, "Woman, thou art loosed," and she stood up. The iron did swim. He is always bringing these things to pass.

I see a woman taken in her sin. She is being hounded by men who are professing great virtue themselves. They are attempting to stone her with stones and she is running like a frightened deer. I imagine her stumbling and falling. I imagine a stone striking her. I see her rise from her fallen position, with the blood blinding her eyes. She is hastening on when suddenly, she sees Jesus. I think I see her fall at His feet.

The law condemned her, the world stoned her; but Jesus forgave her. And when they came up to Him they found Him bending over and writing in the sand. They say that when the woman came to Him as an impure woman, He bowed His face because He was a pure man, and he wrote abstractly in the sand to hide his confusion. I do not believe it. I am sure it is not so.

There is an old legend which declares that when Jesus bent over to write, He was writing the name of a man who stood in the crowd, and as this man leaned forward he read his own name. And the rest of the sentence was this: "So-and-So is himself an extortioner." And the man drops the stone in his hand and goes. Jesus writes another name. "So-and-So is himself an adulterer." And fifty men drop the stones in their hands and flee away. He continues writing name after name, and man after man leaves, until at last, lifting up His eyes and seeing only the woman at his feet and the men all gone, He says, "Woman, where are thine accusers? Doth no man accuse thee?"

And she said, "No man, Lord." And He said, "Neither do I con-

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demn thee." And she stood up and was free. And the iron did swim.

But if any of you are saying today, "But that is in the Bible," then I will take an illustration out of modern time.

At a meeting in a city in Canada there came into the audience a man blinded by drink, held captive by drugs for twenty-nine years. He had been a slave to opium and to cocaine and to morphine. One of our workers spoke to him. His heart was touched. And I saw that man walk down in the presence of four thousand people, climb up on to the high platform by my side, and say, "Friends, I am climbing up out of Hell, and you must help me." And although he was clad in rags, there came up to him a beautifully-dressed woman, who said, "My

husband will take you to our home this evening."

The other day there came a letter to us from Canada, written by the Presbyterian minister, who said: "I wish you could see our man. His face is shining. I wish you could hear him speak. He is filled with the power of God. I wish you could have heard him lead our meeting last night. Scores of people were impressed and many of them converted." And the iron did swim.

"Ah, but that is Canada," you say. Then let me take you to another land.

One of the first days that we were in Melbourne, Australia, I heard a rap at my door in the hotel. I said, "come in," and a frightened face appeared for a moment at the door. I have never for a moment gotten that face out of my vision. A note was handed in, and I read, "Dear Sir: I have been a drunkard for four years. I have tried my best to overcome the awful disease and passion, but I cannot. Please pray for me."

Then the person appeared at the door again for a moment, and she said: "I came just to see that you got it in your hand," and was gone. I have scarcely passed through a single night since, that I have not seen her face, sometimes with a look of stolid indifference on it, sometimes it seemed to me bathed in tears, and she almost on the point of decision. One night I saw her stand in one of the churches and, with trembling tones, say that through the day she had gotten the victory, that under the power of the singing she had seen Jesus, and with the memory of her sweet mother she had made one great effort by the help of God. She was in our meetings after that, clothed and in her right mind. All the look of womanhood back, all the power of virtue back, all the strength of Christian grace back. And the iron did swim.

But my message is also for the man and for the woman who is a member of the church. There is many a man in the church today,

(Continued on page 6)

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The Lost Axe-Head

(Continued from page 5)

and many a woman, too, in the predicament of the man who lost the axe-head. The man with the axe-handle in his hand could have gone on, apparently chopping wood. He could have raised the axe-handle and brought it down, and the man fifty feet away would not have known that he was working without an axe-head. But I was raised in the country, and I know that it is a good deal more difficult to swing an axe-handle without a head, than to swing one with an axe-head. And it is a good deal more difficult to keep up the form of religion, than to live the real thing, and many of you are keeping up the form only. You are working without an axe-head.

Who are the people that are doing this? First some of us who are ministers. There was a day when God spoke through our ministry. There was a day when, rising to plead, there was a passion in our words. There was a day when, as we proclaimed Jesus, men and women flocked to the mercy seat. There was a day when, as we preached we could see Him, and people knew that we saw Him. Now we preach the same sermons, we use the same illustrations, we use the same methods, and there is no power. And there are church officers, who, in times gone by, testified for Jesus Christ in their homes. They had a family altar. They spoke the name of their children in their petitions. They went to church, and as they rose to speak, everybody gave them the closest attention. And today the altar is gone, and power is gone with it, and they have not been at the church nor at the prayer meeting for a month, and they have no power. There are Christian people today whose experience in other days could best be told in the words of the hymn, "O happy day that fixed my choice." And if there is any other hymn that could write their history, it is this one:

*"Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my life, my soul, my all."*

You are without power today. You are not a soul winner. You have lost your influence over your husband. You have lost your influence on your children, you have lost your influence in the church and in the city. The axe-head is gone. No power. What is the axe-head? Well, I should say the axe-head may be the conscious presence of Christ, the indwelling of the Holy Spirit of God, the Word of God burning in your life and ringing in your message. And you have lost it.

The searching part of the text is this: Where fell it? What if the man who had lost the axe-head had said to the man of God, "I do not know where it fell. Down here, possibly. Maybe yonder." I think the man of God would have said, "When you find where it fell, come and tell me." And the man of God said, "Where fell it? And he showed him the place."

There is the lesson for you. You know the place where you lost power. No minister is required to tell you. No evangelist need tell you. You know the place. You lost it when you neglected the Bible. You lost it when you crowded prayer into a corner. You lost it when you did not confess your sin. You lost it when you neglected the church. You lost it when you were in league with the world. You lost it at the card table. You lost it at the dance. You know where you lost it.

A friend of mine was speaking at an afternoon service in a certain city, when a man entered the building, clad in rags, and sat down in one of the pews. My friend went on with the service, when, suddenly the man sat up and said, "Sir, may I speak?"

"Certainly," said my friend.

The man said, "This is my father's church. He was an officer

here. This is his pew. With six other boys I was in the Sunday school here. Our Sunday school teacher used to have us in her home on Saturday afternoons. She taught us the names of cards. Up to then we never knew them. Later, she taught us games of cards. Then after a while we said to her, 'Not so much lesson and more cards.' Then we forsook the Sunday school, and while the others were at the school we were away playing cards. Sir (he said), of the seven boys, two died on the gallows; three of them are in prison for life; one of them is a fugitive from justice, and I am the other. Sir, if the officers of the law knew that I was here, I would be put in prison."

Then, for a moment, standing perfectly still, he said, "All I have to say is that I would to God that my Sunday school teacher had had a different influence."

He walked out of the church, and my friend said, "We never saw him again." But there rose up a woman, dressed in black, who, as she started out into the aisle, staggered and fell; and as she fell, she said, "My God, sir, I am the teacher."

You know where you lost it. But please let me say, if you are out of fellowship with God I have no unkind word for you. I know my own weakness too well. If you are away from Christ I have no sharp rebuke for you. I am a preacher of Jesus Christ. But I have this to say. Listen. If you have lost your power, God loves you. He loves you.

Commander Eva Booth tells of an instance in the middle western part of our country where a boy was arrested for the crime of murder. His old mother followed him to the cell, and sitting down by his side, said, "Jim, tell me now, did you do it?" And the boy looked up into his mother's face, his lips trembling and his own face growing white, as he said, "Mother, I did not do it."

When the time of the trial came on, the judge said to the mother, "If you will persuade your boy to plead 'guilty' we will be easy with him." "But, your Honor," she said, "he did not do it." The neighbors came in to sympathize with her, and she would smile and say, "But he did not do it."

The prosecuting attorney said to her, "If you will tell Jim to change his plea, the judge will be easy with him," and the mother said, "Thank you, sir, but he didn't do it."

The boy was convicted and the day of the execution came. The chaplain made his way into the cell and the shadow of the gallows was already upon the boy. The chaplain said to him, "Jim, you are facing eternity. Tell me, did you do it?"

The boy was perfectly still for a moment, then raising his face he said, "Chaplain, I did do it. You go and tell my mother."

One of my friends, who knew him, said that the chaplain went over to her home, and the old mother knew what day it was. The shadow of the gallows was touching her, too. When the chaplain entered the room she had her head down in her arms, and when he spoke to her she made no sign that she heard him. Then he said, "Mother, listen, Jim did it. He says he did it."

And the mother did what my mother would have done, or yours. She gave one shudder, and dropped her head a little lower in her hands. Then raising up her face, down which the tears were streaming, she said, "Chaplain, go back as quickly as you can, and tell him that I love him." And that is God. Infinite in His mercy, matchless in His love. He loves you. I call you back today.

I have only one thing to say in conclusion. My message today is for the man who is not a Christian. He is deep in sin, away in the blackness of despair. How are you going to get him up? Of course, in these days of worldly-wise men we have all sorts of suggestions. The political reformer comes along and tells us that we need better

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political conditions. Of course we do, but they can never take the place of salvation. The sociologist says that all the systems of men are wrong. He tells us to change our systems and men will be better. Of course they will, but all the sociology in the world cannot save the sinner.

Then there are others who tell us that the axe-head is not off, but that we only think it is off. They tell us to just think it is on and to proceed to use the axe-handle and we will be all right. I am not against the political reformer; he has my sympathy and support. I am not against the sociologist; I believe in him. But I know only one way to get the sinner up. This is the way, "And I, if I be lifted up from the earth, will draw all men unto me." There is no way to lift the sinner up except by the drawing power of Jesus Christ. Preach Him, sing Him, live Him. That is the secret. Then there is hope.

One night there came into one of the missions in New York, a man who, because of his sin, was bent down like a dwarf. Naturally, he would stand as tall as I, but in his sin he was bowed down until he was not more than 4 feet high. Sin had touched his tongue and he could not speak plainly. He dropped down on the only knee he could bend, buried his face in his hands for a moment and said, "O God! God!" and suddenly the bands that had held him were snapped and he stood up as erect as I am standing now.

I know the man. I have had him in my house as a guest. In the mission at the end of the year they always allow the men to have an anniversary. When this man's anniversary came around he did not read the lesson; he let another read it. He let another announce the hymn. When it came to the time of testimony he bowed down as he had been dwarfed in sin, and then, with every eye looking at him he rose up and stood erect, his face shining his eyes filled with tears.

It is that sort of salvation I preach. Bound with a passion, you may be free. Held captive with a sin, you may be forgiven. Will you turn? I know where you made your mistake. You neglected your mother's pleading, you scorned your father's praying, you scorned your minister's preaching. That is the way you were lost.

Up in the Alps I saw here and there a black cross, and I said to my guide: "What does that mean?"

He said: "It means that when a traveller slips to death on such a point as this, they raise a black cross." I wonder if there is to be placed a black cross where you are because you will reject Christ.

I used that illustration in my old church in Philadelphia, and an old Scotch woman came up to me and said, "Pastor when you told that story a man in front of me dropped his head in his hands and began to sob, saying, 'I yield, I yield. I can hold out no more.' 'I wonder,' she said, 'if where he sat there could be placed a red cross.'"

What is it to be today? Black or red? Yes or no? Life or death? Acceptance or rejection? God help you.

(From the book, *Revival Sermons*, by J. Wilbur Chapman. Published by Fleming H. Revell Company.)

The City of God

(Continued from page 1)

Argentina. The Gospel is not only universal but the heavenly City is a city that is catholic in its scope and there will be multitudes from every nation, tongue and tribe in that Glad Day.

That is true for one reason only—there is a universal Christ. Jesus Himself is a manifold Saviour who makes an appeal to all races of men. We must protest against such statements, so popular these days, that after all Jesus was simply a Jew. The social, historical school of theology like to confine Him to some little corner of Palestine, and stress such names as "The Galilean," "The Nazarene," "The Carpenter," as though Christ must be conceived only in terms of His immediate environment. Jesus Christ, according to the Scriptures, is "The Second Adam," "The Universal Man," not simply A man but THE Man, the Man Christ Jesus, and He makes an appeal to every type of human personality as represented by all of the different races and tribes of men. Out of Bethlehem arises the new humanity. At Calvary mankind got a new start.

What a picture this text suggests to us of the great day when all these people will begin to flow through the gates, multitudes from the east, multitudes from the south, great numbers from the west, and great hosts from the north, coming from all directions of the compass through the three gates on each side into that heavenly City. What a gathering that will be!

"Oh that bright and golden morning when the Son of Man shall come,"

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And the radiance of His glory we shall see!

When from every clime and nation He shall call His people home—

What a gathering of the Ransomed that will be!

"When the Bless'd who sleep in Jesus at His bidding shall arise From the silence of the grave, and from the sea;

And with bodies all celestial they shall meet Him in the skies— What a gathering and rejoicing that will be!

"When our eyes behold the City with the many mansions bright, And its River calm, and restful, flowing free—

When the friends that death has parted shall in bliss again unite. What a meeting and a greeting there will be!"

Because the quadrangle has twelve gates and there are three gates on each side, we may be assured it will be the greatest of all convocations, a gathering from all generations and from all peoples that have ever populated this globe in all of the centuries and in all of the dispensations.

Immensity of the City of God

Certainly the City of God must be an immense city if it has twelve gates for its people to pour

(Continued on page 7)

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The City of God

(Continued from page 6)

through. That suggests its tremendous amplitude. Ancient Babylon had one hundred gates; they needed them because it was a city of one hundred twenty furlongs. Thebes, the ancient Egyptian city, had one hundred gates. While this City has only twelve gates, we read that it was much larger than the City of Babylon, for the new Jerusalem is fifteen hundred miles square. It is almost beyond human imagination to conceive the length, breadth and height of that great City of God. It was beyond the imagination of man like Augustine when in his great work, *De Civitate Dei, the Celestial City*, he was unable to compute its size and magnitude.

There is no stint or parsimony on the part of God when it comes to any work of creation. When He

makes stars, He makes them innumerable; when He fashions the jewels in the heart of the earth, He makes their supply inexhaustible; when He lays the deposits of coal in the earth, He deposits them in veins and stratas, immeasurable and incalculable; when God creates angels, He creates them by myriads and myriads, ten thousands upon ten thousands; when He creates the human race, He begins with a single pair but He gives to them such power of multiplication that they too can hardly be numbered. A city the building of which engages all the powers of God's recreative genius must be a city of stupendous size if it needs twelve different entrances that its people might have access to it.

And such a City ought to suggest to us the proportions of the Father's love. Nobody has ever measured the love of God. Paul longed that his readers might know the breadth and length, and depth and height of the love of God. And when John wants to give some kind of measurement by which to compute that love he says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But if you want to know the length, and breadth, and height and depth of the love of God, go to the Celestial City

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to enter. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." He has sent out His angels messengers with the behest, "Compel them to come in, that my house may be filled," and with the encouraging information, "yet there is room." Hence, if you miss the gates of Heaven at last, it will be your own fault. If you are still "outside" it is not because God has not made ample provision. The City is big enough, the proportions large enough, the invitation broad enough—

"There's a wideness in God's mercy

Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"For the love of God is broader,
Then the measure of man's mind
And the heart of the Eternal
Is most wonderfully kind."

Multiformity of the City of God

Its multiformity matches our human diversity. You notice that each side has three gates. This suggests the multiplicity of Christ Jesus Himself which guarantees to us that every type of sinner can find his way in by one of these twelve gates. I read some commentator who was quite sure that Martin Luther went in by the third gate and Bishop Cranmer went in by the twelfth gate. I do not know how he figured it out but we may be certain that there cannot be a sinner who has fallen so low or whose malady is so peculiar that he can lay before God as his reason for being lost that his strange case makes it impossible for him to find one among these twelve gates through which he can enter into the City of God.

We rejoice at this multiformity for there are various motives that impel us to come to the Cross of Jesus Christ. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord" (Luke 4:18, 19). Our Saviour is a many-sided Redeemer. Some of us were first drawn to Jesus perhaps because of sickness, others because of poverty, still others because of temptation and defeat. Perhaps it was some other condition.

One comes to Christ impelled by a sense of duty. He has been trained in a Christian home, and he has been told all his life by his father and mother that the Christian life alone is worth while. He has a sense of Christianity's high principles and lofty ideals. He is aware that the standards of other religions and schools of thought cannot be compared at all with the stable concepts of Christianity. He hears the challenge to follow the gleam, to take up the Holy Grail. He responds,

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;

I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."

From his sense of duty he gets his first glimpse of the Lord Jesus Christ in all His purity and perfection and he says, "I will follow."

"A still small voice in childhood,
A beckoning hand in youth
An impulse prompting justice
A heart inclined to truth;
A firm resolve to follow
The path where saints have trod
Some of us call it conscience
And others call it—God."

Here is someone else who comes to Christ driven by sorrow. This world is full of people who never once give a thought to Heaven and eternity and God and the Cross until some little darling is taken out of the home. Then they begin to think, and think hard, and they go weeping to Calvary driven by one motive—a broken heart. It is not sorrow for their sins first of all. It is sorrow for a lost loved one and the hope that she may be reclaimed in the great City beyond. As they think of it they begin to look at themselves and see the blackness of their own sins. They can not possibly go into the Celestial City unless they first go to Calvary's old humbling ground and plunge into the fountain opened for uncleanness. There is a gate that swings open for such in the Heavenly City.

Then there are some whose frustrations in life drive them to the Lord Jesus. Out of these frustrations comes a sense of emptiness and a longing

"Like tides on a crescent sea beat
When the moon is new and thin,
Into our hearts high longings
Come welling and surging in,
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it longing,
And others call it—God."

Oh the multiple appeal the Holy Spirit has to the human heart and when that appeal has been made, Jesus Christ is not simply one door, He is many doors into the Kingdom, able to meet every human diversity. The Twelve Gates suggest to us the multiplicity of Christ.

But I believe He is also a multiple Christ in that He respects every diversity. There are some people today who are sure that we should not have any denominations. I am not quite so sure about that. "Many folds but one flock." We have one Shepherd, the Lord Jesus Christ, but this side of the grave He keeps us in many different folds. And that corresponds to the heavenly City which has one House but many mansions, many dwelling places in the one Father's House, twelve gates by which we may enter into the City. Our human diversity is met by the great multiformity of this City of God.

And these gates are also a symbol of the many satisfactions of that Great City—one satisfaction for this type and another satisfaction for that type.

"What is Heaven?" I asked a little child,
'All joy,' and in her innocence she smiled.

I asked the aged, with her care oppressed,
All suffering o'er, 'Oh, Heaven at last is rest.'

I asked the artist who adored his art—
'Heaven is all beauty,' spoke his raptured heart.

I asked the poet with soul afire,
'Tis glory,' and he struck his lyre.

I asked the Christian waiting his release,
A halo round him, lo, he answered, 'Peace.'

So all may look with hopeful eyes above:
'Tis beauty, glory, joy, rest, peace, and love.'

Accessibility of the City of God

Our text says the gates are open day and night. This is most interesting because some commentators do not know what to do with a city that has a wall and yet whose gates are open. One of them mixes metaphors, gospel and prophecy and says these gates are going to be shut at a certain time never to be opened again. This passage of Scripture says that they

(Continued on page 8)

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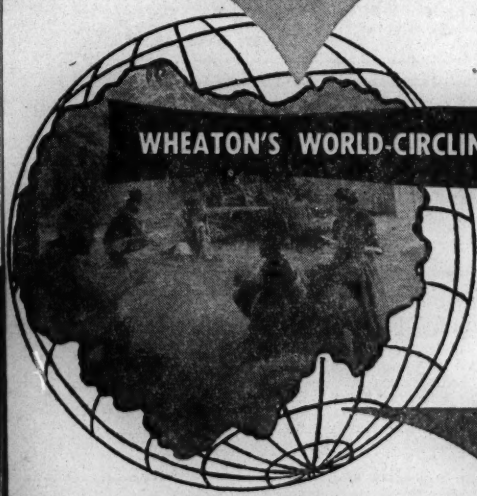
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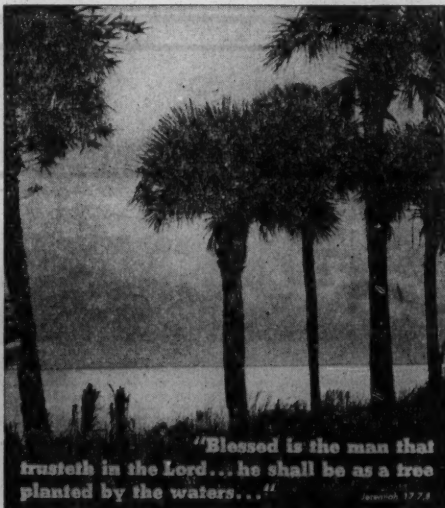
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The City of God

(Continued from page 7)

are never closed day or night. One commentator suggests that the walls were meant to separate and exclude; hence, certain Saints will get inside the City but the rest will live outside in the fields. Only those who entered through the gateway of death with an "abundant entrance" into the everlasting Kingdom would actually go through those open gates into the City. The gospel, however does not tell us that there will be one class of saints inside the City and another class outside in the suburbs. The City has gates that are open all the time and they never close day or night. "Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." (Isaiah 60:1).

What does this mean to us that the heavenly City's gates are never closed? First of all, at from whatever point we may be standing there is for each of us a straight line and a shortest distance to the nearest open gate of the City of God. There are so many who say, "I would like to come but I can not find a way. Paul found it, though he was a persecutor; Bunyan found it, though he was a blasphemer; John Newton found it, though he was a drunken sailor and a slave-dealer. There is no point from which a sinner cannot find the shortest distance, a straight line, to an open gate into this heavenly City. Therefore, if you are not saved in the great day when the roll is called up yonder and the great procession comes marching home, it will not be because you have not been able to find the way, but because you started too late. Do not start too late, do not start tomorrow—take your first step now.

Every man must find his own shortest way into the City! What do we mean by that? There are twelve gates, one goes in by one gate, another goes in by another. Take the matter of sin. It is a universal fact; so that wherever you

go you will find sin and sinners. But you and I are not only interested in the universal fact of sin; I am concerned especially about my sin, you are concerned about your sin. I have to answer for my sin. You have to answer for your sin. Jesus is the Universal Saviour not in the sense that everybody is going to be saved, but in the sense that His sacrifice is so sufficient and the gospel presentation so broad that no one need perish. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35). God can never be blamed if a man is lost. If a man is seeking God at all he will find Him. God stoops to meet his condition. There is a gate by which he can enter.

Now then if your sin is a personal responsibility, do you not see that your salvation is also your personal concern and if you are lost it is your own personal loss? When we say that salvation is personal, we mean this: Does it make any difference if thousands and hundreds of thousands have found Jesus Christ before I found Him? No, He is MY Jesus, my Saviour and the salvation He gave me is thenceforth my salvation, and the gate through which I enter, though it be one of the twelve, is my gate, and through the ages of ages I will never forget that gate by which I came into the gospel fellowship and entered into the City of God.

When Lafayette came back to this country to celebrate the victory of the Revolution, they put on one celebration after another. The man was too old and feeble to care about any of the things by which he was favored. Finally after they had exhausted all their ingenuity the band began to play "The Marseillaise," and they showed a tableau of his home city in France

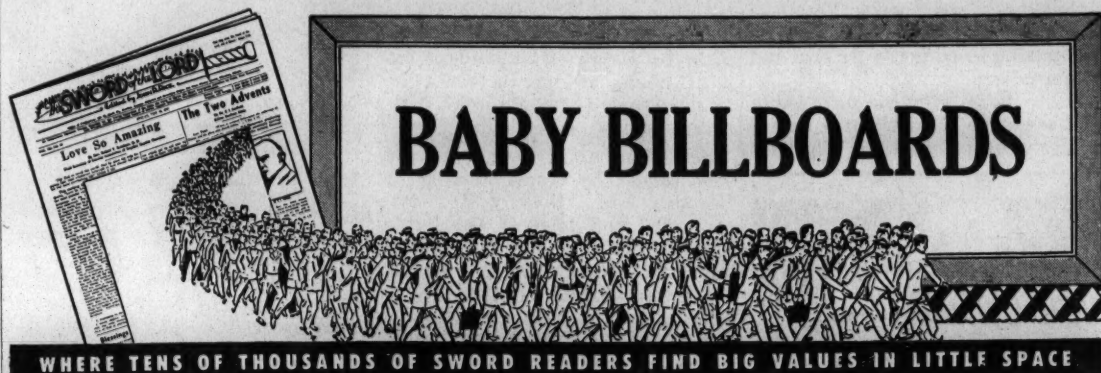
where Lafayette was raised as a little boy. That old warrior who with Washington had saved this country began to weep like a child. It was one chord that they could strike in the heart of the faded man. He longed for the homeland. Down in your heart is there not that longing to enter into the City of God? It is the Home of the human soul. Let that homesickness be a magnet to draw you through one of these twelve gates.

There is a gate through which all of us must at some time pass—the exit out into the Great Beyond called "Death." When Livingstone was so feeble that his black ser-

vants had to wait on him, they came to his tent one day and found him beside his cot, beside a little camp chair on his knees. He had before him a map of Africa that he himself had drawn. This great missionary-explorer was the only one who knew the African interior well enough to draw a map of it in those days. Tears had fallen on that map. When his companions first looked in, they said, "The Master is praying. Let us not disturb him." They came back after a half hour and he was exactly in the same posture, still praying, so they went away. Returning again and noticing he was still in the

same position, the men drew near and found that he was no longer praying—he was praising. On his knees with his tear-stained map of Africa before him, David Livingstone, while praying that the hosts of Africa might follow him along the trail he blazed through the gates of the City of God, had himself passed out through the exit of death and through "his" gate into the Heavenly City.

Just as sure as you are living—YOU—will go out through the exit of "Death" into eternity. Will one of the twelve gates be standing open for YOU to enter into the City of God?



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To Make You Think

Compiled by Porter Routh

From THE SURVEY BULLETIN, Sunday School Board of the Southern Baptist Convention, Nashville 3, Tennessee.

Treasury Department figures show that less than one-half of one per cent of all tax payers are in the "over \$25,000" bracket. This group reports 7 per cent of the taxable income, but pays 23 per cent of the total income taxes.

Under the new tax bill a man with a net income of \$1,000,000 will have his income tax increased from \$769,314 to \$857,456.

The National Council to Combat Blindness, Inc. reports that there are 600,000 Americans with serious visual impairments, and about half of this number could be called blind. There are about 30,000 added to the list of blind each year.

The buying of auto tires is about back to normal. There were about 10 1/2 million tires shipped in July, 53 per cent above the previous year. However, manufacturers still had 5 million in stock at the end of the month with production exceeding 7 million new units each month.

The Science News Letter reports that "brain workers" require more sleep than persons whose work consists of physical labor.

And the Episcopal Church Foundation reports that women own more than 70 per cent of the U. S. wealth; own more than 50 per cent of the stock in industrial corporations; 40 per cent of the real estate; are beneficiaries of 80 per cent of life insurance; spend 85 per cent of the family income; and buy 85 per cent of the men's neckties.

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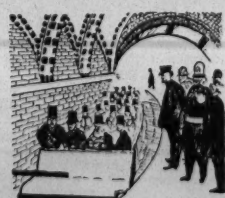
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